

A
REPLY
TO THE
REMARKS
UPON THE
Lord Bishop of Bangor's
TREATMENT
OF THE
CLERGY
AND
CONVOCAATION.

Said to be Written by Dr. Sherlock.

*Turno Tempus erit cum magno optaverit Emptum
Intactum Pallanta.* Title of the Remarks.

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REPLY
TO THE
MEMORANDUM
OF
THE
COMMISSIONER
OF
THE
LANDS
AND
MINES
DEPARTMENT
OF
THE
UNITED STATES
OF AMERICA
WASHINGTON
D. C.
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A
REPLY
 TO THE
Remarks, &c.

THE Controversy between
 the Bishop of *Bangor* and
 his Opposers is now grown
 so voluminous, and run up
 to such a Height, that there
 is scarce any Room to thrust in a Word
 among them; nor is it to be doubted,
 but, like most Disputes of so entangled
 a Nature, they will go on, till they do
 not understand themselves; as they have
 A 2 done

done already, till few else can understand them.

When I say, 'tis a Dispute of an intangled Nature, I do not mean that the First Principles laid down by the Bishop, are not clear and explicit; for I think indeed they are so; and that had there been any Ingenuity practised on the other Side, with a moderate Share of Charity, and some more Decency, a few Explanations would have served to have reconciled all the Differences that have since made so much Noise.

There is scarce a Man of the Bishop's Opposers, who hath not said the same Things as the Bishop has now said, only in less intelligible Words, and with a less Concern to have them understood: But Politicks and Party have got such a Footing in the Quarrel, that like the Affair of the Constitution *unigenitus* in France, it embarks not every Party only, but every Principle in the Dispute; all the Controversies we have are running into it, and *Whig, Tory, High Church, Low Church, Nonjuror, Dissenter*, all come in for their Share in the Broil; and the Case of every one of these must of necessity be discussed by every one that will enter into the Merits of the Cause.

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As the Number of Party Cases is great, which are concerned in this Quarrel; so the Number of Champions are increased, known and unknown. I think there are reckoned up about thirty or forty several Persons, who have already written, or preached, or otherwise publicly declared for, and against these Things, without reckoning the Committee of the Convocation; It must be tiresome to the last Degree, as it is burdensome in the Expence, to read over and collect, much more to retain all that has been said *pro* and *con* on one Side and the other; and as it has been said on other Occasions, that religious Wars are always the most bloody; so I must observe, that our Church Quarrels are always the most scurrilous and abusive: The Reason is, the Rage in both is the same, and derives from the same Original, I mean ZEAL.

My Business therefore is not with the Arguments of the contending Parties, but with their Christianity; not with their Want of Learning, Want of Sense, or Want of Argument; but their Want of Temper, Want of Charity, and in a Word, their Want of Manners.

Dr.

Dr. *Snape* began with the Bishop; and treated him neither like a Gentleman, or like a Man of Sense; much less like a Scholar and a Clergyman, least of all like a Man of Dignity; and yet allows him in his Writing to be all these: His Gibes and his Taunts are not only indecent to the Person he was writing to, but even unbecoming his own Character, and the Gravity of a Divine, descending to Language that ought not to come out of the Mouth of any Man that bore a Character, much less out of the Mouth of one that claims the Title of Reverend; Let any indifferent Person read the Doctor's Stile, Page 9. 'What, my Lord, is Piety become so predominant in the Age, that the Exorbitant Growth of it must be check'd? and is it to be check'd by such Hands? Does the *Fever* of Devotion rage so fiercely, as to stand in Need of such cooling Prescriptions?

Again, Page 10. Reciting Fragments of the Bishop's Sermon, and very unjustly applying them; See the Doctor's Manners to a Bishop of the same Church, of which he is a Minister; *Very witty indeed!* Pretty Ironies — Christian Bishop! Touching the Vitals of all that

is good! One would appeal to any indifferent Person, that has any Regard to the Sacerdotal Dignity, whether this is decent from a Presbyter to a Bishop, and whether the Bishop is wrong in calling this a villifying him; Is it not villifying a Bishop of the Church of *England*, to say he speaks Things unfit to come out of the Mouth of a Christian Bishop? Is it not villifying, to say he touches the Vitals of all that is good? Page 10. Dr. *Snape*'s Letter; But the Bishop has handled the Doctor so well, and so well becoming a Christian Bishop, that as I need say no more to Dr. *Snape*, than to pity him, who is so handsomely already corrected, so I cannot but wonder that Dr. *Sherlock* should fall into the same Mistake, and undertake a Task so dirty in it self, after Dr. *Snape* had come off with such ill Success, just before him: This I mention, because of a Book just now published, entituled, *Remarks on the Lord Bishop of Bangor's Treatment of the Clergy and Convocation*.

Dr. *Sherlock* indeed has acted one Part, which he had great Reason for, viz. he has concealed his Name; and had he not by Mistake put those Words in the Title, which are so inconsistent with the Performance,

formance, viz. by a Gentleman; his Readers might have taken it, as he desired, for a *Lay Performance*; but the Language differing so essentially from what all Gentlemen write, and descending not to Indecency only, but to meer Scurrility, it presently discovered it self to be a Disguise; and this put inquisitive People, like the Churchwardens of a Parish, when a Child is laid at their Doors; upon searching for the true Father, which Search it seems led them to the Dean of C——r, who, besides full Evidence of the Fact, appearing too honest a Man to deny the Fraud without Blushes, and so the Murder is come out.

All that is wonderful in this Discovery seems to lie in two Things. 1. That the Reverend Dean should go so far out of his Way, as thus to insult a Bishop of the Church with so little Provocation; and 2. That considering the Reason he had to conceal himself, in a Step so much below his Character; he did not take more Care in it, that it might not have been detected, at least so easily and so evidently as it has been.

There being then no Room to question who is the real Author, I shall not scruple calling the Child by the Surname

name of its Father, and speak to Dr. Sherlock in the first Person of Dr. Sherlock, being very well assured that I am not mistaken.

The Method taken in this Pamphlet, (*I think it may very well bear the Name of a Libel,*) is chiefly, for ought I see, to bait and maltreat the Bishop; whether the Charge be just or not, shall be referred to the following Observations; and whether the Fact be proved or not, may be referred to the Doctor himself.

The first Volley he lets fly at the Bishop in these positive Terms, Page 4. *viz. That his Lordship has no right to complain of ill Treatment, having in his late Performances used the whole Clergy of this Realm with the utmost Scorn and Contempt.* This is a black Charge upon the Bishop, but we shall soon see a little into the Justice and good Manners of it.

To determine of the Justice of it, I can take no better Course than what the Doctor himself prescribes me, from his Method with the Bishop; The Case is exactly parallel as follows.

The Doctor has, after his Way of arguing, whether just or no, is not the present Enquiry, brought the Bishop to

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lay,

say, or to mean, that in his Reflections upon the *Complication of Notions*, which the Multitude had entertained in common Discourse about Prayer; His Lordship opposed *Calm and Undisturbed*, to such *Heat and Flame*, as amounted to *Perturbation, Agitation, and Disorder of Soul*, and that his Design was to guard *honest Christians against the Doctrines of Men, both in Books and Sermons*, which misled their Understandings in those Things.

The Doctor thinks 'tis unjust in the Bishop to say this, and suggests, that it is but a Pretence, for Want of producing those Books and Sermons as Documents of the Fact, and on this Notion runs upon the Bishop, with the following rude and unbecoming Reflections.

‘ I beg his Lordship to name the
 ‘ *Books and Sermons* which have recommended *Perturbation, Agitation, and a*
 ‘ *Disorder of Soul*, as necessary to Prayer;
 ‘ or taught Men to raise their Passions,
 ‘ they know not where they are, nor what
 ‘ they are doing. I am of Opinion, some
 ‘ of his weak Christians raised the Notion out of their own Fears and Superstition, and told his Lordship that some
 ‘ Book or Sermon had filled them with
 ‘ the

‘ the Scruples, (and the best Sermon
 ‘ may give Occasion to the Scruples of
 ‘ weak Minds) and his Lordship has
 ‘ taken their Word for it ; and the *Au-*
 ‘ *thoritative* Interpretation of these *weak*
 ‘ *Men* is all he has to support his Charge.

This is the Doctor’s Method with
 the Bishop, and for the Argument Sake,
 I am willing to grant that it was a De-
 fect not to quote, or at least to name
 some of those Books and Sermons where
 this was found: But then I must with
 the same Justice return upon the Doctor
 thus, I that I beg he would name those
 late Performances of the Bishop’s, in
 which his Lordship has used *the whole*
Clergy of this Realm, with the utmost
Scorn and Contempt.

Now tho’ I were to grant every
 Word the Doctor can pretend to, yet
 there are two Clauses in this Slander,
 for such I must call it, that the Doctor
 can neither prove nor justify the Ex-
 pression of, *viz. the whole Clergy,* and
the utmost Scorn and Contempt. Now
 because when I say he ought not to have
 said *the whole*, he shall not cavil, accord-
 ing to his ordinary Manner, and say,
 that the Exception of one Clergyman,
 nay, of the Bishop himself, would prove

the Impropriety of the Word; Illigant that he is tolerable, if he proves that the greater Part of the Clergy have been so treated; and even should he do this, he will be very ill able to do it, without a dreadful Satyr upon that greater Part, suggesting that so many of them shall come within the Denomination of such, as do not think the having taken an Oath is any Obligation upon them to the keeping it, besides meriting these other Parts of the Charge, for which they are so treated by his Lordship; in which Case should he prove his Point, the Clergy will have small Cause to give him Thanks for his Service.

Again, the Doctor has another Notion, viz. that the Bishop has *no Right to complain*, if the Convocation had used him unhand somely; which must imply, that the Convocation had, or have a Right to do what our Lord has expressly forbid them, even tho' the Bishop had used them very ill, *and* to render railing for railing, or when they are reviled, to revile again.

The Bishop has justly observed, that he suffers in this Matter for his Affection to the Government; from whence the Doctor infers, that the Bishop insinuates, that

that those who have treated him in an unhandsome manner, are disaffected; &c. Now tho' the Inference is very unjust, the Bishop not having said that he had been used unhand somely on no other Account; yet if it were to be enquir'd strictly into, the Bishop's Friends must ask the Doctor leave to be of the Opinion, that, with a very few Exceptions, it is believed still to be so; and even those excepted Persons have some Reason to reflect, whether they have not been a little Tainted with bad Company.

The next Piece of Decency which the Doctor shews in his Treatment of the Bishop is, to Taunt his Lordship with having a good Talent of Complaining. This Reverend Doctor can, it seems, look upon this Gibeing Way of Behavior as very well consisting with the Gravity of his Character, and the Reverence due from him to a Christian Bishop, otherwise I must believe, that in a great Part of this Book, he has stoop'd to do the Things which he allows not; and I dare say, he has done the Things which he would not have done, if he had thought it should have been

been known that Dr. *Sherlock* had any hand in it.

I must necessarily here be obliged to justify again the Doctor's Prudence, on this Particular, in his endeavouring to personate a Lay-man, when he was about a Work, which by no means would become a Clergy-man. But the better Part of the Laity are still under no Obligation to his judgment, that he could think such Language could ever come from a Gentleman, unless it was some Person strangely gone back from the Rules of his Education, and degenerated into a Porter or a Car-man.

To tell a Bishop, by way of Jeer, that he has a good Talent of Complaining; and that he knows how to inflame the Passions of his Admirers, by persuading them of his own Meekness: First, I would ask the Doctor if there is any Weight in these Words to enforce his Argument; if that can appear, I am willing to allow it all, and I dare say, my Lord of Bangor will bear it very patiently. But then the Doctor must let us see, wherein the Strength of this Giant-like Argument lies, which he will find hard to do. But if there is no pretence of Argument, as I think it is evident

dent there is not, then I must say, Fie, fie, Dr. *Sherlock*, is this worthy of a Divine of the Church of *England*, a Graduate in Divinity? is this worthy an advanc'd Dignitary of the same Church? would you take it well to be used thus when you are a Bishop? or, to descend to the Character you wrote in, and take you in your Disguise, of a Gentleman, a Justice of Peace, a Magistrate, Titles which you have assum'd, Did ever Gentleman give such Language to a Gentleman? Did ever Magistrate use such Words to a superior Magistrate? for, with Submission, I think by the Church of *England* Principles, as we allow a Justice of Peace to be one of the King's Magistrates, a Bishop is one of God's Magistrates; if the Justice be a Civil Officer, the Bishop is an Ecclesiastick Officer; and the Superiority of Dignity in their Office no one can dispute, any more than they can that of their immediate Masters, viz. Christ, or the King.

But to leave the Doctor to justify his Jeers, if he knows how, and reconcile that way of Treatment, as it respects his Superior, either to his own Character, or to good Manners, let us see
if

if it may be reconciled to common Sense, — Either it is put in to some purpose, or no purpose; if to some purpose, it should appear, — Let us examine the Doctor's foregoing Words, Pag. 4. *The Work I am now engaged in, says the Doctor, is so far from being pleasant, that I should not have enter'd upon it, but to do JUSTICE to the CAUSE to which I am heartily a well Wisher.*

Now, it is true, the Doctor does not say what this Cause is, and therefore I was at full liberty to turn it upon him, and tell him, this might be the Cause which the Bishop has before complain'd of, and that very justly, viz. of ill using the Bishop for his Affection to the present Government. But I will not insist upon that, but rather suppose he means the Cause of the Church of *England*, which Charity commands me to hope the Doctor is heartily a well Wisher to; and for this Concession in his Favour, I hope the Doctor will own he stands my Debtor.

From hence I have this to demand in Justice of the Doctor, viz. if it be the Cause of the Church you are doing justice to, pray, Sir, be pleased, in what one thing does this unmannerly, empty,

pty,

pty, unsignifying, unapposite Jeering of the Bishop, do justice to the Cause of the Church of *England*? If, Sir, you cannot assign wherein it is thus made useful to your Argument, or to the profess'd Design you are engag'd in, why then, Doctor, I must take the freedom to do justice to the Rules of good Manners, to tell you, that you have broken in upon your Breeding, and instead of Arguing or Disputing fairly and reasonably, like a Scholar, and like a Gentleman; you have set up to Buffoon his Lordship with ill Language, and dishonour'd your Argument, by saying all this to no purpose, and no way adding to the Force of it, and have acted the ungentlemanly part of a Buffoon to his Lordship, by giving him unhandsome and indecent Language. This Charge I offer to make good against the Author of the Book, entitled, *Remarks, &c.* whether in the Person of a Scholar, which I think him to carry; or that of a Gentleman, which he would have me think him to carry.

Well are the Bishop's Words to Dr. *Snape*, adapted to the Circumstances in which his Lordship stands with him and the rest of the Clergy; and therefore

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very aptly used, and rightly pointed at the Treatment he had received, and was to expect, viz. *expose, villifie, use me as you please*; But the Doctor, to put a Construction upon the Bishop's Words, as different from their plain Signification as possible, spends almost a whole Page to give us the Definition of the Word *expose*; which, because of its abundant Signification to the Case in Hand, I cannot but repeat.

‘ To *expose* any Man, means, even in
 ‘ the Language of the provoked, to
 ‘ make known the real Weakness, Folly,
 ‘ or Wickedness, which were before not
 ‘ publickly known; which in private
 ‘ Cases is often malicious, and contrary
 ‘ to the Rules of Honour and Conscience;
 ‘ but in Matters which affect the
 ‘ well-being of Mankind, with respect
 ‘ to their Civil or Religious Rights,
 ‘ ’tis a Duty to expose whatever or
 ‘ whoever aims at their Destruction.
 ‘ If his Lordship is innocent, and has
 ‘ done nothing tending this Way, the
 ‘ Convocation has certainly exposed it
 ‘ self, which his Lordship *will not* complain of;
 ‘ if he is not innocent, he may
 ‘ be exposed without any Fault charge-
 ‘ able

'able on the Convocation, which his
' Lordship *ought not* to complain of.

Now all this learned Stuff may be granted, and the Bishop's evident Meaning not touched, which is clear; when People raise Dust against Men of the clearest Character, when they slander, reproach, and insult them, put their own Construction upon the Person's Words who they aim at, and wrest, and misrepresent their Words: What do they do this for, but to villifie and expose them? And the People being abused to believe their Misrepresentations and false Glosses, they so far gain their Ends; while those Delusions remain with the abused People, the Person is so far exposed and villified in their Opinion. Now what is the Bishop's Challenge to Dr. *Snape* or his Party but this: 'Go on, do your worst, misrepresent me, wrest my Words, impose your Meaning upon my Words, *use me as you will*, and in your own Conceit flatter your self that you *expose me*, I am unconcerned at all your Malice, go on your own Way; and expose me if you can.

Common Sense must allow this to be the most genuine Sense of the Bishop's

Words, for no Man can think so absurdly as to imagine the Bishop could desire Dr. Snape to *expose* and *villifie* him, if he knew he was liable to be really exposed by any Thing he could do; nor can it be suggested, *at least not reasonably*, that the Bishop did not know what the true Sense of the Word was, and that nothing but discovering something which was real, and which an honest Man ought to be ashamed of, could *expose* any Man; On the contrary, it was because the Bishop knew that they could not make any such Discovery, or fix any such Thing upon him, that he defies them, and bids them *expose* and *villifie* him if they could; and he doubles the Challenge, *Use me as you will; if you think you can expose me, do it; and even use me how you will, take all the wicked Steps you can think of, to do it; do your worst, I fear you not, you will never be able to expose me in the least.*

How the Doctor could *turn this* his Way, I cannot answer for, and must only place it to the Account of his being transported with Zeal for the Quarrel he was engaged in, and perhaps a little demented by the Fate of the Controversy he was accidentally a Party too: Whether

ether he has not really *exposed* himself
 in the Attempt, must be left to common
 Justice to determine; for I must observe,
 that to the Doctor's Definition of *ex-*
posing any Man, mentioned above, there
 is such a Thing to be added, as *exposing*
ONES SELF; This is in particular,
 when a Man shews some Infirmary to the
 Observation of others; which, *tho' he*
laboured under privately before, yet the
 World was not made sensible of it:
For Example, Suppose a Man labours
 under a Sterility of Modesty, or of Sense,
 or of any other moral Vertue, say it be
 of Honesty in general, when he disco-
 vers this to the View of the World, he
 may be said to *expose himself*, and that
 most justly; also when a Man having,
thro' Envy, Hatred, or Malice, or other
Uncharitableness, endeavoured to heap
 Scandal upon another, but cannot by
 any Means make it appear to be fair,
 he may be then very well said to *expose*
himself; and this latter I think is precisely
 the Doctor's Case; for in his falling upon
 the Bishop, in a Manner so unlike a
 Christian, a Scholar, or a Gentleman,
 he has discovered such a Sterility of
 Charity, Modesty, and good Manners,
 as

as very much exposes himself; and this may suffice upon the Word *expose*.

In the next Place I must insist that the Doctor discovers a great Sterility of Justice, I chuse to call it Justice rather than *Honesty*, because some People are apt to take the last very ill; tho' I must confess I think the Words Synonimous; and this is to bring the Bishop's Words to touch the Convocation, and undertake to say, the Bishop has shewed Anger and Disdain at the Convocation; the most the Bishop has yet said of the Convocation, even taking it in the Doctor's own Way, is, that the Convocation, in their Representation, has misrepresented his Words, and that their *Representation is not wholly just*; Now suppose I should grant that the Bishop had said all this in expresse Terms of the Convocation, the Question then for the Doctor to answer is, what of *Anger* and *Disdain* is there in all this? And what *Hast* does the Bishop shew to vent it? especially when the Bishop giving this Hint, now only has promised to answer the Convocation also; which, when his Lordship does, I doubt not but he will make it apparent, that the Representation is not just, and that the Word misrepresenting

presenting the Bishop's Words, is a Point common to both the Convocation and the Doctor, which part however, I shall leave to the Bishop's Answer, when his Lordship will do himself Justice against them all; for the present, as I said before, I am discoursing, not of their want of Sense, so much as their want of Honesty and of good Manners.

To come to another most egregious Testimony of *Justice* and *good Breeding* in the Doctor, we have it in the 10th Page of his Book; and before I quote it, I may be allow'd to state the Case, for the better doing Right to both sides.

The Bishop's Words relating to Prayer, having been so unjustly misrepresented by Dr. *Snape*, his Lordship in his Answer explains himself distinctly; and having had a rude Reflection cast upon him by that Learned Doctor, for being cold and lifeless in his own Prayers, and recommending the like Indolence to others; He very handsomely vindicates himself from the Scandal, and shews the Malice of the Charge, as well as the Ignorance of it, as follows:

‘ You

' You tell me that I oppose *Heat*
 ' and *Flame* to that *Calmness* and *Un-*
 ' *disturbedness* which I speak of. If
 ' you both could, and would, have re-
 ' presented me fairly, you must have
 ' done it otherwise. For there is not a
 ' *Common Reader*, who can avoid seeing
 ' that I oppose, to the *Calmness* and
 ' *Undisturbedness* of *Prayer*, that *Heat*
 ' and *Flame*, which hath been taught
 ' by *Men* as necessary to *Prayer*; and
 ' taught in such a *Manner*, and to such a
 ' *Degree*, &c. This, and nothing else,
 ' have I opposed to the *Calmness* and
 ' *Undisturbedness*, I speak of.

Having explain'd himself as to his
 Design, he comes to consider that rude
 Reflection Dr: *Snape* had cast on his
 (the Bishop's) Personal Performance,
viz. Your Lordship may be calm and un-
disturbed when you say the Lord's Pray-
er, but I hope there are those that re-
peat it with Warmth, and a lively Emo-
tion of Spirit. This, the Bishop thinks,
 calls him to give some Account of his
 own Thoughts, which he does thus:

' What my Notions of *Prayer*, and
 ' the *Temper* of *Prayer*, are, must by
 ' this time have appeared to all impar-
 ' tial Persons. I beg leave just to men-
 ' tion

tion, that it will further appear, what they have long been, by publishing, as soon as I can conveniently, several *Forms of Prayer*, which were drawn up for private Use, many Years ago; and which I think, I have now a just Occasion to trouble the World with.

This the Doctor Buffoons again in the same Ulage as before: with what Justice or Reason let any one judge that reads it.

His Notion then of Prayer is now cleared up, and his Lordship shall be allowed to be Orthodox, (if he'll pardon the Impertation) whether he prints his private Devotions or no; which I must own to his Lordship, is a very surprizing Method he has hit on, to clear this Point. The Question is, What should be the Temper of the Mind in Prayer? To clear it, his Lordship will print his Prayers: But may not different Persons use the same Words, and yet one pray with Devotion, and the other without it? And if so, how will this Matter be ended, by his Lordship's printing the Words he makes use of in Prayer, unless he should print likewise, the

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Disposition of his Mind in using them?
 His Lordship may then print his
 Prayers if he pleases; but I cannot
 allow that he has a *just Occasion* for it,
 from any thing that has yet passed in
 this Debate.

Let any one put all this handsome Usage together, and tell us with what Justice or Temper are these Reflections and Sarcasms thrown in upon this Occasion; and how could Dr. *Sherlock* say without blushing, that the Bishop will print his Prayers to clear up what should be the Temper of Mind in Prayer; whereas the Bishop says quite otherwise; *that he thinks he has just Occasion to print them, to shew what his Notions of Prayer, and of the Temper of Prayer have been a long Time, that he may not be charged with encouraging cold and lifeless Devotion.*

Magna est veritas, & praevalerebit.

Come we now to what touches the Doctor most nearly, *viz.* the Convocation; and here, were he the Lay-Gentleman that he calls himself, it must be own'd he is officious, runs before he is sent, and speaks in their Name, but with-

without their Authority; which is extraordinary, I confess, for a Layman to threaten a Bishop in the Name of the Convocation. But as he is not only a Clergyman, but a Member; not only a Member, but a Committee-Man; not only a Committee-Man, but the most active in the Representation, he is the more concern'd. But what Authority has he, and who gave him the Authority to threaten, nay, even to Bully a Christian Bishop in the Name of the Convocation, and that with such Language as has not been often, if ever seen in the like Case; nay, even the Government it self must be brought as *little favouring the Cause of the Church*; let us collect a few of his Decencies on this Subject. Pag. 16. he is vindicating the Proceedings of the Convocation in their Representation of the Bishop's Words, as having in nothing dealt unbecoming them; or unfairly to his Lordship.

' Was it, says the Doctor, an unbecoming Part, to lay before his Grace
' and the Bishops, the proper Judges of
' the Cause, the Evil Tendency which
' they saw in his Lordship's Book and
' Sermon? Had they any By-Ends to

serve in a Cause so little Favoured? Or have they laid any Thing to his Lordship's Charge but his own Words? Where then is the Offence? Is it, perhaps, that they have given their Reasons to support their Complaint? *N* it is, The Answer is Short, They will be maintained.

Here is first a *sly Insinuation* against the Government, *viz.* a Cause so little favoured; and 2^{dly}, a positive Threat, that the Convocation will maintain it; who authorized him to speak in that Style, he best knows.

1. An Insinuation against the Government, that they little favour the Cause of the Church: How just that Reflection is, let him answer, and let him justify that Part of his Remarks if he can; But let me hint to him, before I dismiss this Head, that this scandalous Expression of the Doctor, abundantly supports what the Bishop insinuates, *viz.* That he is singled out to be thus used for his *Affection to the present Government*; which, as the Doctor says, implies that those who oppose him are disaffected, &c. Now if it should bear such a Construction, does not the Dr. justify the Bishop in such an Insinuation, by this most unjust

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Reproach upon the King? Can the Doctor be said to be well affected to King George, who can reflect upon his Administration, as not favouring the Cause of the Church? Can this agree with that abrupt and extorted Piece of Flattery to the King, with which he closes the Book? If this Part was to be laid before an impartial Judge, would he not conclude that certainly this Doctor had a secret reserved Disaffection to the King in his Heart, *for out of the evil Treasure, there this Evil must be produced*, that he could thus give his Assent and Consent to that known and professed Principle of Jacobitism, that the King is no Friend to the Church? What His Majesty has done, to shew that he favours the Cause of the Church of *England*, is sufficiently known; nor does it need that I should enter into any Defence of the King or his Government, against such base Calumnies; It is enough to observe, Disaffection is eminently discovered here; and as to the Doctor in particular, the Bishop's Observation appears just, *viz.* that he suffers in this Matter for his Affection to the present Government; who has most need of the Act of Grace for these Things,

Things, the Dr. or the Bishop, remains for the Doctor to consider of.

2. Here are *Threatnings to the Bishop* in the Name of the Convocation; Let any impartial Man read but how Cavalierly the Dr. treats the Bishop, ——— *They will be maintained* ——— viz. The Reasons of the Complaint of the Convocation will be maintained: Again; The Bishop's Words are such, as are never to be used to Courts of Judicature; they are the highest Contempt and ——— What can be understood by this AND, with a Dash ———, but this or something like this, they are the highest Contempt, *and will be resented as such*; in another Place he tells his Lordship of a Time which may come that he may not have the Shelter of the *Royal Writ* to protect him; there is a second Touch of his good Affection, &c.

These are wonderful modest Things, and all serve to shew something of that Temper with which the Dr. and the rest of his well-affected Brethren of the Convocation were falling upon the Bishop; from whence I must be of that Author's Opinion, who speaking of the King's proroguing the Convocation, says his Majesty did it in Favour to
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the Convocation, that they should not expose themselves; and in Favour to the *Clergy* in General, that they might not be led unadvisedly into a Broil with the Bishop, and make a new and so very scandalous Breach in the *Church*, as he wisely foresaw they were about to do.

Well, hitherto the Dr. has contented himself to exert his Talents against the King, and the Bishop only, we shall see whether he has exerted himself with any better Success against other People; The first he distinguishes himself is the Lay-Man's Letter in two Parts; and he is not content to quote the Pamphlets only, but he must point out the Author; and without examining, I fear, or searching for any other Evidence, than that most scandalous of all Evidences, *common Fame*, which, to the Dr. has unhappily proved a common Jilt: I say, without further Evidence, has fallen upon a particular Person, who is just as much concerned in the Lay-Man's Letter, as in *Fox's Martyrology*, or in *Cambden's Britannia*.

However the Dr. takes it for granted, and bestows most plentiful Banter upon this Gentleman, as the Author of those Books; running it on with very little Satyr too, *I must confess*, for near Two Pages;

Pages: 'tis evident, the Person he aims at, is Sir Rich. Steel, who, by a wretched Pup, he calls a Man of Iron.

Now to let the Doctor see a little farther into his own Infirmary, than his Modesty has hitherto permitted him to do, I shall let him into a Secret, of which I find he knew nothing before, viz. that the Layman's Letter was so far from being written by Sir R——S——, that it was written by a Person even below the Class of Hackney Writers, and from a Principle lower and meaner than that of scribbling for Bread, even by a Printer, to set his own Press at work; nay, I might have almost said, by a Printer's Boy; for it is but a very little while since he was such; so plain, and so easie to answer were the Pretences of the Bishop's Opposers, and so little a Judge of Style is our Reverend Doctor, that he could not distinguish between the Performance of the brightest Writers, and that of a Mechanick.

This puts me in Mind of a Story, which indeed was fact, and which I beg the Doctor's leave to apply to him in this Case; a certain Master Cook, who

who had for above Forty Years dealt in rich Sauces, fine Ragouts, and Dish-
ing up all Sorts of Meats for Persons of
Quality's Tables, and even had been
employed in the Royal Kitchen, was
Challenged upon a considerable Wager,
that he should not, if his Eyes were
Blinded or Hoodwink'd, distinguish by
his Taste, between the four most com-
mon Sorts of Flesh, viz. Beef, Mutton,
Veal, and Pork. The Experiment was
tried, the several kinds of Meat cut small,
and without any Mixture, Spice, Sauce,
or Seasoning whatever, but the meer
natural Flesh was brought before him,
and his Hand guided to them severally,
and it was most true, that his skill was
defeated, for he did not so much as
Name one of them right, nay, he could
not distinguish Veal from Pork.

I think our Doctor acts just the Part
of this Master Cook, for pretending to
judge by his Taste of Stile, whose Work
this or that Piece is, he is so far from
giving a Testimony to the Goodness
of his Judgment, that he shews us he
has no Judgment at all, but his Under-
standing is so perfectly Hoodwinkt, that
he cannot distinguish in Stile, between

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Sir

Sir Richard Steel, and a Pye Corner Printer.

But what Arrogance then has he assumed to his Ignorance, that he could fall upon a Gentleman and use him scurvily too, and not know whether he had any Hand in the Book or no, which he charges upon him; a Folly that had he been acquainted with Solomon, he must have remembered what he said of those that judge of a Matter before they hear it.

I could go on through his whole Book, were it needful farther to expose one, that has so eminently exposed himself; But it is needless; It is sufficient to say, that the whole is interlined with Jeer, Reproach, ill Usage, and some Slander; and in a Word, such Dealing from a Christian Doctor, to a Christian Bishop; that a Stranger would be tempted to believe, that the Doctor was no Christian himself, and that he believed the Bishop was no Christian: The most astonishing Thing in all this, seems to me to be, that this should be Dr. Sherlock! And I find Abundance of People surprized at it; thinking Dr. Sherlock had been a Man of better Breeding, and of better Principles

ciples, could not have descended to such mean Things; and above all, it seemed strange, knowing that he had not for some Time been without the Expectation of being a Bishop himself; *it seemed strange, I say*, that he could suffer himself to treat a Christian Bishop in so unchristian a Manner.

I cannot close this Remark, without saying a Word or two to the Subject in Question between the Bishop and his Opposers, though I shall not enter at all into a Debate; But I observe, that however the Doctor came to be thus engaged against his Lordship, yet he preached the very same Doctrine, and almost in the very same Words; I shall set some of the Sayings down from the Doctor, as to the Bishop's, they have been so often repeated, most People have them by Heart.

'Tis just Reasoning, I think, to infer from the Spiritual Nature of Christ's Kingdom, and the Spiritual Power of his Ministers on Earth, that Temporal Punishments are not proper to enforce the Laws and Edicts of Christ's Kingdom; for since the Kingdom is not of this World, the Powers belonging

‘ to this Kingdom cannot be of this World.

‘ If the Authority be of this World, it must be supported by the Power of this World.

‘ My Kingdom is not of this World. This may serve to shew the Meaning and Extent of our Saviour’s Argument, and how contrary it is to the Genius and Spirit of the Christian Religion, to found its Faith in Temporal Punishments. The Powers which are derived to the Church, from Christ the Head of it, are purely Spiritual; the Punishments she inflicts are of the same Nature, and the Effect of them is generally suspended till the Offender comes to another World.

‘ The Truth of the Matter lies in a very narrow Compass: The Church has no Right to impose Penal Laws upon any Account in Matters purely of a Religious Nature; the State has no Right neither.

‘ To

' To those who urge the Conveniency of
 ' Temporal Punishments in Matters of
 ' Religion, we answer with our blessed Sa-
 ' viour, Ye know not what manner of
 ' Spirit ye are of. The Kingdom of
 ' Christ is not of this World, nor is it
 ' to be erected or supported by World-
 ' ly Power.

' Those who are for throwing all Spi-
 ' ritual Power out of the Church, and
 ' introducing into the Room of it, a Power
 ' derived from the Civil Magistrate,
 ' must, to exempt the Consciences of Men
 ' from a Spiritual Jurisdiction, submit
 ' them to a Temporal; which is in its
 ' Consequence, whatever it may be in its
 ' Principle, downright Popery.

' Thus much is certain, that the Magi-
 ' strate has no Right to punish Men for
 ' the Mistakes in their Judgment, or the
 ' Errors of their Consciences.

' They lay it down for a Maxim, that
 ' the Magistrate has nothing to do with
 ' Conscience; which is very true.

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The Magistrate has nothing to do with Conscience; and therefore on One hand, He has no Right to bring Conscience to his Bar, to punish the Errors or Mistakes of it, or to censure even the Actions which proceed from it, unless they affect the Publick Good.

The Ministers of Christ are not of this World; and therefore they have no Right to extend their Master's Kingdom by the Exercise of Worldly or Temporal Power. The Civil Magistrate is of this World, and the Affairs of it are his proper Care.

If these are the very Words of Dr. Sherlock's Sermon which he preached almost Five Year ago, and Printed, and which I could scarce have believed, from the most positive Reports, if I had not the very Sermon now before me; I say, if these are the Doctor's Words, what shall we say! It would detract from the Bishop to say he was the Doctor's Pupil; but it must expose the Doctor to the last degree, to let the World see, after what he has said to
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the Bishop, and how he has treated his Lordship, that ever such *Doctrines* could come out of his own Mouth, which agree so exactly with the Bishop, that one would think they had been Written by the same Hand, and borrowed by them both.

F I N I S.



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the Bishop, and how he has treated his
 countrymen, that ever last
 could come out of his own mouth
 which agrees to the Bishop's
 that he and his countrymen had
 been wronged by the King, and
 persecuted by the Bishop.



F I M I S



